

ADHYATMIK ISHWAYIA VISHWA VIDYALAYA

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Today's morning class is dated 31.05.67. The record (song) played is - Jaag sajaniya jaag (Wake up, O beloved, wake up) Sweet spiritual children have heard the song and the swadarshan chakra i.e. (the wheel of self realization) revolved in the intellect. The Father is also called swadarshan chakradhari because knowing the beginning, the middle and the end of the world itself is becoming swadarshan chakradhari. Nobody except the Father can explain these matters. Everything of you children depends on silence. All the human beings even say - "Shantideva (deity of peace), O giver of peace! And nobody even knows that - who bestows peace and who would take [us] to the abode of peace (shaantidhaam)? Only you know this matter, no one else knows. The children also know that - we become swadarshan chakradhari (the one who rotate the wheel of self realization) and Baba alone makes us swadarshan chakradhari. Earlier our intellect did not used to work at all. Now, the intellect is working towards the realization of the soul. No deity can be called swadarshan chakradhari. You Brahmin children are swadarshan chakradhari. The intellect of deities does not work and your intellect works. You are the intelligent (buddhimaan) children of the intelligent father. Only those, whose intellect works, become the beads of the Rudramala. If the intellect does not work, then one can neither recognize one's part nor can one recognize the associates, companions and the relatives of one's 84 births. So, what a huge difference there is between those deities and you Brahmins! From whom would the deities of the Golden Age obtain/gain inheritance and from whom do you children obtain/gain the inheritance? You obtain/gain the inheritance from the Father. Deities obtain/gain the inheritance from their worldly [lokik] father. There is a difference of day and night between your inheritance and their inheritance. You reform the world through vibrations. The very vibration of the intellect changes. They (i.e. the deities) do not reform the world through vibrations. Out of the two, i.e. vision (drishti) and vibrations (vritti), which one is subtle? The vibrations are more subtle and the connection of vision is with a sense organ (gyaanendriy). It is the best organ among the sense organs, but when compared to vibrations it is not subtle. You transform the entire world through your vibrations. The five elements of the nature also become pure (satwic). The five elements are non-living. Is it hard to change the the non-living (jadatwa) or is it difficult to change the living souls? (Someone said - to change the living souls). Is it difficult to change the living souls? The living souls can understand the depth of any matter and the five non-living elements are inert/non-living; the intellect is also non-living. Take for example a stone [there is a stone]; every atom of the stone also keeps moving, but it is non-living. The transformation of the entire world takes place. The living souls also get transformed number wise, but until the five elements of the non-living nature get transformed, the transformation of the entire world cannot take place. So the transformation of the entire world takes place on the basis of vibrations. The human souls change on the basis of vision. The vibration (vritti) of each soul is different. The vibrations of one do not match with another. The vibrations of each one is different. The Father comes to put an end to this difference; so, which path does He show so that the vibrations and vision of everybody becomes one? Manmanaabhav. Focus/merge your mind in me. Maamekam yaad karo i.e. Remember me alone. Do not remember any second person [anyone else]. Then your vision and your vibrations, your thoughts would merge/immerse in the thoughts of the Father. Whatever the thought of the Father becomes the thought of the child. You say - what is this bhakti? The Father explains to you children that – every one of you have to become swadarshan chakradhari numberwise as per [according to] efforts. So, one would understand the secrets of bhakti as well as the secrets of knowledge.

One must remember the Father, one must remember the swadarshan chakra - this is the main issue/thing. Remembering the Father means obtaining the inheritance of peace. If one does not

remember, then one keeps becoming restless (ashaant or disturbed). Everything is included in peace. Your life span also increases. If you remain disturbed, then the life span keeps decreasing. If you remain peaceful, then the life span keeps increasing. Why does the life span increase by remaining peaceful? Why do the vibrations of restlessness decrease the life span? There is peace and only peace in the shaantidhaam i.e. abode of peace. Who is the presiding deity/ruler/governor (adhishtata) of the abode of peace (shaantidhaam)? Who is the presiding deity/ruler/governor of the abode of prosperity (sukhdhaam)? Who is the presiding deity/ruler/governor of the abode of sorrow (dukhdhaam)? Three presiding deities/rulers/governors have been shown in the three abodes. Three chiefs are instrumental. The presiding deity /ruler/governor of the abode of peace is called – Shantideva (the deity of peace). When there is extreme restlessness, the entire world gets peace through the deity of peace. When does restlessness reach its extreme? It is when all the atom bombs explode simultaneously in the last phase of the Iron Age. The entire world gets destroyed within 5-7 days. How much the restlessness would increase in the world (at that time)! And who is responsible for taking this restlessness to its extreme? Someone must be instrumental who takes restlessness to its extreme. Ordinary souls cannot take it to its extreme. It has been written in Gita. Also in the Gita of human beings, it has been mentioned that - if a person who is in soul conscious stage (swasthiti) kills the entire world, yet he would not accrue/accumulate any sin. Such stability (of soul consciousness) is required. Even in stories examples are given - a man was going through a path in a jungle carrying a goat. He met a thug (cheat) on the way; he said - this is not a goat. Why have you loaded a piglet on your shoulders? The man did not believe. He moved a little ahead. He met another thug. He also repeated the same thing. The man scolded him also saying that - Ain!/Hey! This is a kid (young one of a goat) (bakri ka bachha), this is not a piglet. He moved a little further; he met a third thug. He also said the same thing. The man got influenced. His firmness (dridhataa) was shaken [He shook from his firmness]. He got disturbed. He threw the kid (young one of a goat). Certainly, my intellect has gone wrong. This is called – ‘getting influenced.’ The souls with stable intellect decide themselves - what is right, what is wrong. They do not accept based on what others say. They do not decide without understanding every detail and the depth of every matter. So, who would be able to remain peaceful? If someone abused a little, defamed or taunted and the intellect became deviated (vichlit). The intellect became influenced, got deviated from its path. They started making efforts to deviate others also/too (from the path). Just like it happens in today's world; souls get influenced by the regard for public opinion / honour or credit given by people (lok-laaj). One gets influenced by the honour given by the people of the world (lok-laaj) which is going to perish. One oneself becomes/gets influenced and also influences one's associates, companions and neighbours. And they get deviated from the true path. Getting influenced is not an indication of a powerful soul. The powerful souls will never accept just by being told by anyone. Even if the entire world comes on one side or if they prove him to be a thief, a dacoit, inferior, if they defame, still they are not going to shake. This Godly knowledge has been going on since 70 years. Initially, basic knowledge emerged in the form of Brahma's Vani (versions). Just as small children learn knowledge by heart, learn things by heart, similarly, the knowledge was learnt by heart. The depth was not understood. Still it is a foundation of the basic knowledge. That is the knowledge of listening and narrating. It was not the knowledge of understanding and explaining. The third eye opens later on. The knowledge that emerged from the mouth of Brahma, assumes the form of nectar (amrit). By drinking that juice of nectar everybody's intellect starts working (chalaaymaan). The intellects of all those who go into the depth starts opening up, but still they become of an uncertain intellect anishchaybuddhi (i.e. lose faith). In spite of the knowledge attaining such a vastness (vistaar), maya keeps defeating. Maya Ravan is full of bhakti, blindfaith (andhshraddha) and Maya-Ravan shakes the knowledgeable children. The intelligent children of the intelligent father shake /waver and it is not just one or two who shake /waver, but all the living stars of the Earth, which are like the stars in the sky shake/ waver. So, is there more power in bhakti or is there more power in the knowledge? In the path of worship it is said – there is great power in bhakti and Baba says in the murli that – bhakti is a matter of blindfaith. Bhakti leads to downfall. Bhakti comes from many opinions, i.e. it comes from Ravan, and knowledge comes from one. One is truth and the entire world is falsehood/untruth. This is

a war between truth and falsehood /untruth. In that war, the falsehood in the form of bhakti shakes everyone. Only one does not shake; he is called – the Pole Star (dhruv tara). Everyone revolves around that star. He does not revolve around anyone. This is called the firmness (dridhataa) of the intellect. The more deeply one has imbibed /grasped the knowledge, the more firmness of intellect one would be able to imbibe. It has been said also in the beginning of the yagya – the entire world was on one side and the one Father was on the other side. Whatever happened in the beginning also happens in the end. Great religious fathers came, great souls came; great kings existed in this world in the history. Nobody was able to break the traditions of the old world. Anarchy /lawlessness (araajaktaa) went on increasing. Indiscipline (anushaasanheenataa) went on increasing. On the one side in the beginning of the Golden Age the family system was very strong and on the other side today, in the era of Iron Age, all the members of every house keep clashing with each other through the vibrations of the intellect. So, will there be any power left in the vibrations? The power ends due to clashing. So many religious communities are spread in the world. People of every religion know - where there are loopholes in our religion; where there is blind-faith, what are the bad traditions, dirty customs & rituals, but nobody has the power to face them and destroy them. Ultimately, in the end only one Shantideva[giver of peace] father comes, who is forever a resident of the abode of peace. He is called SadaaShiv. And He lives in such a stable stage of peace that – the entire world shakes, all the traditions, customs and rituals of the entire world disintegrate. The temples disintegrate, mosques disintegrate, Gurudwaras disintegrate, Churches disintegrate. Neither the temples would survive, nor the Churches would survive, nor would the Gurudwaras survive. All would disintegrate. What would remain? Only one big temple would survive, which would be called Shantidham, Paramdham in the corporeal form. The ‘Satdhaam’ (abode of truth) established by the true father. What is the name also of the Saltlake building? Satdhaam. So, when would that name materialize? When firmness is attained/ comes. Every version (vakya or sentences) of the Father is a line drawn on a stone (i.e. unchangeable). Just as the line drawn on a stone cannot be erased, similarly the mahavakya i.e. versions of the Father, whether they have emerged in the form of Murli through the mouth of Brahma and whether it is the versions that emerge in the form of teacher when the father assumes the form of a teacher or whether it is the sentences that appear in the Avyakta Vanis of the dharanaamayee mother (one who inculcates virtues) in the form of Earth, all those versions are akatya cogent/incontrovertible/unquestionable. In the path of worship it is said – Brahmam vakyam janaardanam[the versions of Brahma are the versions of God]. The Bhramavakya i.e. versions of Brahma cannot be wiped out by anyone. The world would get wiped out. The versions of Brahma would remain constant/steady at their place. Such an expansive knowledge and what is the essence that emerges? When it expands, it expands to such an extent that it cannot be bound within the books. Those matters of bhakti are bound in the books. The teachers who give the knowledge of bhakti teach after reading the bookish knowledge. And the knowledge that the Father teaches cannot be bound within books ; the knowledge is so vast. It is sung that – if the entire (wood of) jungle is converted into pens, and if the ocean is made as ink and if one starts writing, the ink would exhaust, the pens would exhaust, and [but] the knowledge would never end. Then what is the essence (saar) of knowledge that remains in the Golden Age? There is no knowledge in the intellect of the deities. What is the essence that remains? The point of light-soul. That point is a seed and the entire world is – an expanse (vistaar). Bhakti is expanse and knowledge is essence. The Father tells the essence too and the souls that churn also take (the souls) into expanse. The knowledge reaches such vastness that - the entire story of 84 births of every soul is contained in it. There are 500-700 crore human souls and when the story of (upto) 84 births of everyone comes out in detail then the knowledge attains such vastness. We know that – every soul does not take 84 births. Many souls are such that they take only one birth, they are in large numbers, even then there is so much detail (vistaar) of their life. It becomes a history. Putting that into essence and then going into the elaboration (vistaar). One must make such practice that one could come into the essence in a second and go into the details in a second. The more one becomes constant in the essence, the more one would become constant in the expanse. If he becomes constant in the essence in a second, then he would also go into the expanse in a second. The intellect should be so

quick. That is why it has been said that – the Supreme Abode (Paramdham) is not situated above. Paramdham is not situated below. It is the numberwise circumference /purview (paridhi) of the souls. The more powerful a soul, the more number of souls it encompasses in its circumference /purview. Supreme Soul is the most subtle. Human souls are also numberwise subtle; but that Supreme Soul encompasses the entire human creation within His / circumference (paridhi). He binds the souls of the human beings with his vibrations. We experience that – when we come in contact with any such soul possessing a broad intellect, then the intellect of the person who comes in front of him does not work at all. It is as if the intellect becomes merged. For example the opponents of Nehru used to oppose a lot behind his back, and when Nehruji used to come in front of them and deliver a speech, then all their opposition (virodhabhaas) used to vanish. It is the wonder of the intellect; it is the wonder of the concentration (ekaagrataa) of the intellect. Now the father is teaching us this concentration. The concentration should not be inert that we have to remember the non-living point or that we have to concentrate the intellect on the point of light that is visible in the plastic casket. No! This is an inert remembrance. If the soul does not assume a body, then it is as if a non-living thing. The Supreme Soul also comes in this world and performs all the tasks by assuming a body. He then says – Children, Manmanaabhav, i.e. merge your thoughts into mine. Remember me, the father alone. It does not mean – remember me, the point (bindi). How would one know whether this point is Supreme Soul's point and this point is Prajapita's point and this point is that of other souls. This can be known only when He enters into a corporeal being, performs actions and then departs. He departs after performing such acts which nobody else in the world is able to perform. That is why the Father says – my part is the biggest. Nobody plays as much part as I play. That is why my ling is made very big. The Saligrams are made small. The glory (mahima) has been depicted. The greatness (badappan) has been depicted. Supreme Father performs that task which could not be performed by the religious fathers. Whichever religious father came, whichever preceptor came, whichever religious soul came, whichever political leader came, everyone boasted and departed. The world continued to experience downfall. Causing transformation is not within the capability of anybody's intellect. But when that Supreme Father Supreme Soul comes in this world, then He does not just boast through the body of Brahma and depart. He transforms the entire world and then departs. The transformation which could not be brought about by any religious father; nobody was able to transform the hell into heaven. That task is performed by the Supreme Father Supreme Soul. He is a point of light. He does not possess His own body. He is like a non-living thing. Then how does he become lively? He enters into a chosen one (mukarrar). Why does He enter into just one, who is called the chosen chariot? Why does Parmatma cut (i.e. disprove) the knowledge of omnipresence (of God) by becoming the Supreme Soul through him, and gets revealed as ekvyaapi (present in one)? (Someone said – He is 100 percent true) Certainly, that 'one' has so much firmness that – 84 births pass while clashing with all the dualistic souls which come in this world since the beginning of the Copper Age and that soul remains stable. It experiences downfall in the last birth and the Father enters into him and brings about the transformation that is to be done. Then it is said – 'one' is true and the entire world is false. He is called the true Paatshah (Emperor). He establishes such an Emperorship, which is praised in the world as 'vasudhaiv kutumbkam' i.e. the whole world is one family. Every child of that family (kutumb) is an Emperor. Nobody considers himself/herself to be inferior /downtrodden. For example all the cubs in a family of lions belong to the same breed /geneology (nasal). Nobody is coward like a jackal. Everyone feels that – I am the king of the jungle. Similarly, in the kingdom that is established in the confluence-aged Golden Age, in that kingdom, all the souls belonging to the category of subjects (prajavarg); they are subjects for namesake, but everyone considers himself to be a king. Yatha raja tatha praja i.e. as the king so are the subjects. This stage starts falling from the first birth of the Golden Age itself. The celestial degrees start reducing. The powers start reducing. The souls start disintegrating / breaking up. The downfall (patan) begins. Although the pace of downfall in the Golden Age and the Silver Age is slow, but downfall does take place, isn't it? In the Confluence Age, the attainments that the children obtain directly from the Supreme Father Supreme Soul cannot be achieved by anyone else in the world. It cannot be achieved even by the souls like Radha and Krishna,

because their vibration itself becomes like that – a beneficial vibration. Vishwa kalyaankaari i.e. World benefactors. It cannot be possible that they cause the benefit of one and not of the other. Even now the Father has come. He even plays a part. He even narrates knowledge. The children even develop faith numberwise. Then how does maya shake in such a way that the entire world gets broomed / swept (i.e. cleaned). It is the karmic account of 63 births. As and when was the company one had kept in the 63 births, so is the stage of the intellect that develops. Obstacles come; definitely the reel of sins rotates in such a way which proves that – we must have certainly created obstacle in a good task in a past birth. So, in spite of making such righteous efforts we face obstacles. While there are also some such effort-makers that – the more frequently the obstacles they face, the faster would their efforts increase day in and day out[by leaps and bounds]. The efforts of some souls decrease when they face obstacles and the efforts of some souls increase when they face obstacles. What is it, if not the mysterious pace of karma ? That is why the Father says – Baneer banaayee ban rahee, ab kachu banani na i.e. 'whatever is predestined is happening; nothing new is to happen'. Then it also does not mean that - someone should sit without making efforts and think that whatever is to happen would definitely happen. Why should we make efforts? But do we know everything about whatever is to happen, and whatever has happened in 63 births? We do not know. In case of eating (food) nobody thinks that - if we had eaten earlier (i.e. in the previous cycle), then we would eat. If it is predestined in the drama then we would eat, and if it is not predestined then we would not eat. Did anyone ever think? No. But in case of making efforts, they think that - if it is predestined in the drama then we would automatically make efforts. Father has also told properly that - in which circumstance the 'drama' factor has to be [kept in the front] used and in which case the 'effort-making' factor has to be [kept in front] used. The meaning of 'purusharth' (effort) itself is - atma kay arth i.e. for the sake of soul. 'Swaarth' means - for the sake of one's own chariot (swa rath). Whatever task is performed, whatever we speak, whatever we think for the body-like chariot, is temporary and whatever is done for the sake of soul is permanent. The root/origin (mool) is the soul. Without becoming constant in soul conscious stage, one cannot remember the Father. The more we practice that - we are a point of light soul, the more the remembrance of the Father becomes firm automatically. The Father keeps coming closer to us. The intellect keeps becoming firm. The intellect would not shake. Because of the soul conscious stage not being strong, small obstacles emerge in the daily life; small circumstances emerge; they appear like mountains. To the one who remains in a soul conscious stage (swasthiti) the mountain also appears to be like a (raai) mustard seed. The mountain becomes a mustard seed (raai), it becomes cotton (ru), it becomes light. So, what a difference there is between the remembrance of the souls and the remembrance of the Supreme Soul Father! All the souls experience downfall and cause downfall. They descend from above (i.e. a higher stage). They have a nature of descending. They have a nature of experiencing pleasures. They are the ones, which experience downfall while experiencing pleasures and the Supreme Soul neither experiences pleasures nor pains. He always remains constant in a soul conscious stage. That is why the influence of his company causes uplift forever and it is in practical form. Practical means 'along with the body.' It is not that when He was in the body of Brahma, it was practical. He narrated the knowledge through the body of Brahma, but that was limited to listening and narrating knowledge. Nobody understood it deeply at all. It did not fit into the intellect of Brahma himself. Had it fitted [into his intellect], the declaration about the destruction of the world in 1976 would not have been made, that - the entire world would be destroyed and the new world would be established. It was a matter in unlimited sense. A child's intellect does not understand matters in unlimited sense. The soul of Krishna takes birth in the Golden Age with a child-like intellect. When Krishna would take birth, there would be a world of difference (jain asman ka farakh) between the intellect of that child and the one who gives birth to him[janmdata]. Where the deity soul and where the part of the Supreme Soul! Deities are called fools/dumb (buddhu). Their wheel of self realisation swadarshanchakra does not revolve at all. Their intellect does not contain the knowledge of what is going to happen in future and what has happened in the past. And those who are going to give birth to children like Radha and Krishna are equal to the Father. They are the ones who achieve attainments from the Supreme Soul Father practically. They do not achieve the attainments of one birth. They

achieve the attainments of complete 21 births. And on the basis of those 21 births the account of their 63 births also becomes strong. The nature of making efforts becomes firm. Here, in the end, they prove to be high in the eyes of the world and also in the 63 births they prove to be high only. Although the

heretic (vidarmi) tormentors/invaders (aakramak) come and attack, cause destruction, still it fits into the intellect of those attackers that – these are some unique souls. They come like (tiddeydal) swarms of locusts with their army numbering lakhs [hundred thousands] and the kings of India (at that time) were a divided lot. The battalions (tukdiyaan) of the army were small. They were not even organized among each other. Even then they make the tormentors taste defeat. Every soldier of Shivaji's army used to equal hundreds. Where did they fill so much zeal and enthusiasm in themselves? This zeal and enthusiasm is filled in this Confluence Age itself. It is said that – God gives with open hands. Where the five Pandavas and where the eleven Akshauhini (equaling to multimillions) strong army of Kauravas? In the beginning there were 18 Akshauhini. The entire world consists of Kauravas and Yadavas. And where did the Pandavas acquire such power that they gain victory over such a huge group? It fits into their intellect that – the Almighty father is on our side. Nobody possesses the power that we possess. Whereas God doesn't even fight practically on their side (or behalf). He gives them power in an incognito form. Pandavas are incognito, all their efforts are incognito, the donation of their entire life is also incognito; whatever respect and position they are supposed to get is also entirely incognito. In spite of all this, they take possession of the entire world. Now that time is going on. The souls which desire to receive can obtain even now on the basis of becoming nishchaybuddhi (ones who have faith on God Father). as much longer one remains nishchaybuddhi, that much longer one would become victorious (vijayanti). He would become victorious even now and he would become victorious in the 63 births also/too. He would not get defeated by anyone. Victory is our birth right. This birthright is received in the Confluence Age itself. Had it not been so, Maharana Pratap would have been defeated. He did not taste defeat. Shivaji would have been defeated. He did not taste defeat. He had filled in himself such zeal and enthusiasm in the Confluence-aged life that he clashed with such a big Empire and did not accept defeat. Even here, the Father says – "himmatey baccey madadey baap" i.e. if children display courage, the Father is ready to help them. Father is bound to help to whatever extent the children display courage. Whatever may be the circumstance, whatever may be the problem, however much fearful may be the atmosphere, Father would help the children who display courage and He would help till the end. Omshanti